municipal life, and the late Judaean rulers honoured as benefactors by Athens and other centres of Greek culture. In Moslem Spain, Jews occasionally rose to the rank of Vizier, directing the affairs of state: and even under Christian rulers, Jewish physicians, scientists, or fiscal experts sometimes enjoyed considerable influence. The same was the case in Turkey at the height of its power, in the middle of the sixteenth century. Converted Jews, too, occasionally rose to positions of authority. But, broadly speaking, it was not until the nineteenth century that the Jew had any opportunity for political self-expression.[1]

This fact should be taken in mind in any consideration of the irresponsible theory which has been summed up in the phrase "The Jews as Revolutionary Leaven": that is, that every upheaval in the history of modern Europe may be traced to the action of this one section of the population. The prototype of the modern Revolution was the "Great Rebellion[3]" in England: but when

[1] There was indeed in France, at the close of the sixteenth century, a little group of men of Jewish origin who profoundly influenced the course of political thought. Best remembered to-day is Michel de Montaigne, whose mother, as has been indicated elsewhere, belonged to a crypto-Jewish family, settled in France. His contemporary Jean Bodin, one of the most remarkable of French political thinkers, was reproached in his lifetime for his Jewish affinities and associates, and his mother, too, apparently belonged to a Marrano family. His great work, *Six livres de la Republique,* written as a reply to Machiavelli's *Principe,* champions the idea of a monarchy tempered by the States General, and is the outstanding vindication of the Constitutional Monarchy of its day. (Noteworthy, too, is the generous toleration in matters of religion, which he expresses in his *Heptaplomeres.)* More in the public eye than either of these was Michel de 1'Hdpital,

who, as Chancellor of France, exerted himself to the utmost to bring about a more generous spirit in questions of faith and to stop the bloodshed which had so long been the scourge of the country. He, too, is said to have been of Jewish origin. Thus the three chief intellectual voices of the party known as the "politiques", who opposed religious fanaticism, wished to suppress party faction and endeavoured to set up a strong monarchy to save France from further tribulations, were in part of Jewish blood.